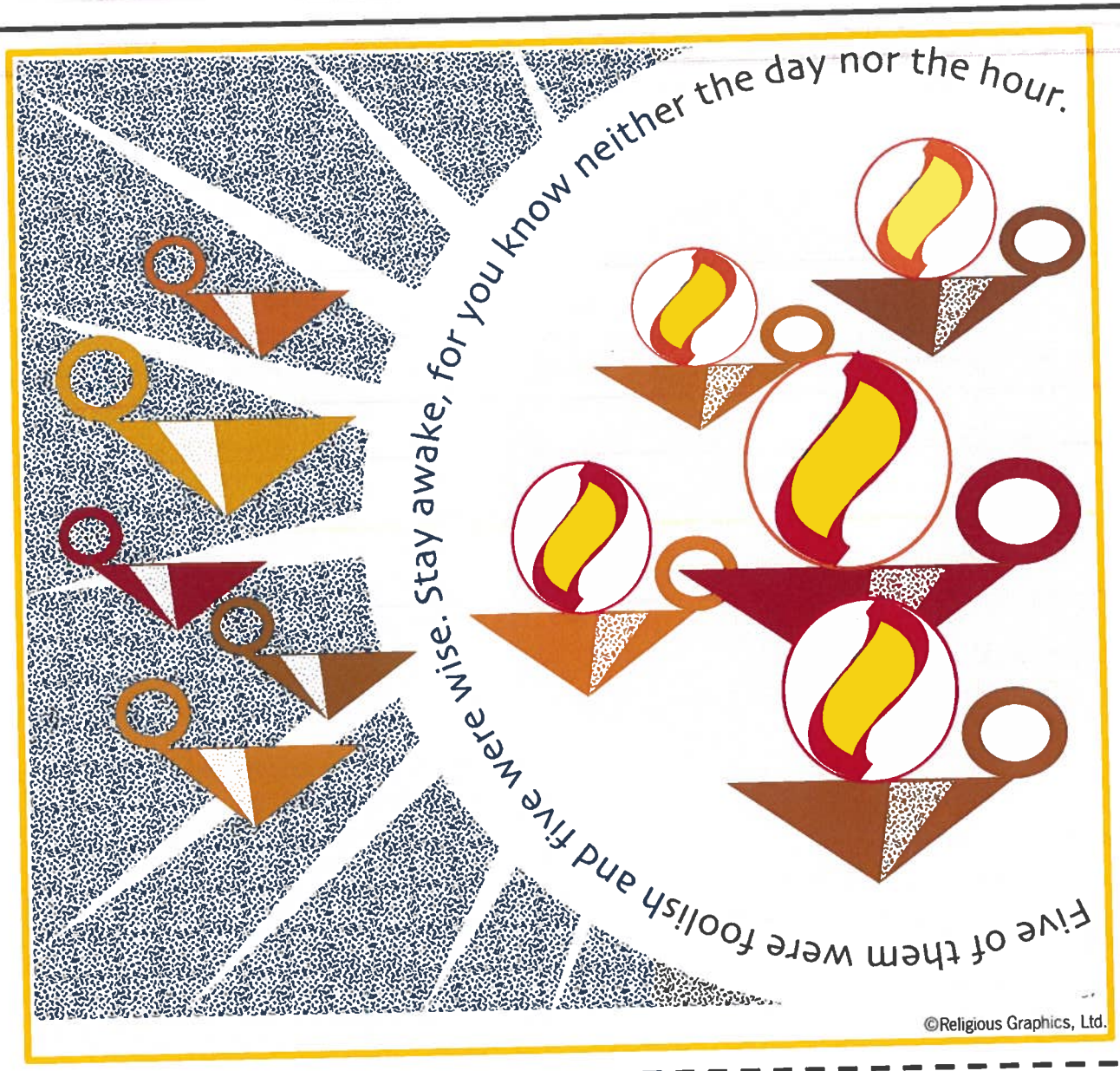
The Roman Catholic Parishes of

Sacred Heart, Goodrich

St. Margaret Mary, Herscher

St. James the Apostle, Irwin

32ND SUNDAY IN ORDINARY TIME — **NOVEMBER 7-8, 2026**



Weekend Masses:		
St.. Margaret Mary	Sat. 5:00 pm	Sun. 10:30 am
Sacred Heart	Sun. 7:30 am	
St. James	Sun 9:00 am	

Confessions:	
St. Margaret Mary	Sat. 4:15 pm—4:45pm

Church Mailing Address: 207 E. 5th Street Herscher, IL 60941 Phone: 815-426-2550

Quotable -" If from the beginning we teach our children to love true wisdom, they will have greater wealth and glory than riches can provide.
—Saint John Chrysostom

33rd Sunday in Ordinary Time			November 14-15, 2026	
Liturgical schedule	St. Margaret Mary Saturday, Nov. 14 5:00 pm	Sacred Heart Sunday, Nov. 15 7:30 am	St. James Sunday, Nov. 15 9:00 am	St. Margaret Mary Sunday, Nov. 15 10:30 am
Celebrant	Father Ron Deacon Ron	Father Ron Deacon Ron	Father Ron Deacon Ron	Father Ron Deacon Ron
Ushers	Dave Emling Brett Buza Todd Datweiler Roger Jensen	Daryl Ferris Kyle Ferris	Arlen Hansen Bob Buente Dennis O'Connor Duane Papineau	Larry Wolles Joe Smolkovich Sean Riordan Brent Fulton
Lector	Dave Emling	Rhonda Berns	Dave Ladehoff	Mary Hope Pleckham
Eucharist Minister				
Servers				Avery Adams
Greeters			Greeter-C. Forsythe R. Leader- Peerboltes	The Wheelers

Mass Intentions for the Week

Monday, Nov. 9 (SMM)
8:00 am **+Cindy Frerichs (Pat Wagner)**

Tuesday, Nov. 10 (SH)
8:00 am **+ Don St. Germaine, Sr** (St. James Parish, Arlington Heights)

Wednesday, Nov. 11 (SJ)
8:00 am **+ Joyce Dumas** (Joe/Rhonda Berns)

Friday, Nov. 13 SMM8:00am
(**+Brian Buckley** (Bev Buckley

Saturday, Nov. 14 (SMM)
5:00 pm **+Amos & Esther Regnier** (Pat Gray)
+Jerome Schneider (Dennis/Janice Scneider)

Sunday, Nov. 15
7:30 am (SH) **+Roberta Klafta** (Viator Buckley Family)
+Jerry Whalen (The Family)

9:00 am (SJ) **+Karen Batdorf** (The Hertz Family)
+Tony Hiser (Darwin/Mary Peerbolte)

10:30 am (SMM) +For All the Parish Family

Question of the week—

What can I do this week to further prepare for the coming of the kingdom?

Looking Ahead

November 9, 10, 11 – Tri Parish Mission
Thursday, Nov. 12 – SH CCW meeting at 6:**30**
Monday, Nov. 16—SMM CCW meeting 7 pm
Monday, Nov. 16—SMM CCW meeting
Saturday, Nov. 21 – SH Cash Bash
Saturday, Dec. 5 – SH Christmas Cookie/Candy Sale

Pastor— Fr. Ron Neitzke- 815-426-2550
Deacon – Ron Gagnon— rjgckg@aol.com
Home—815-933-4077
Parish Email – smm_sja_sh@yahoo.com
TriParish web page – www.triparishcatholics.org
Like us on Facebook triparishcatholic communities
Tri Parish Church office –Tanhya Osenga 426-2550
Julie Bisaillon 426-2550
Bulletin – Debbie Jensen - 426-2550
debjen04@gmail.com
Religious Education –
St. MM – Jill Fulton jfulton.stmm@gmail.com
Sacred Heart – Rhonda Berns – 426-5015
St. James—Tanhya Osenga tosenga81@gmail.com
Parish Nurse –
Prayer Line–
SMM -Janice 815-426-2574
jdstreefarms1@gmail.com

Collections Weekend of Oct. 31-Nov. 1, 2026

St. Margaret Mary—$2,428

St. James—$ 2,145

Sacred Heart— $1,174

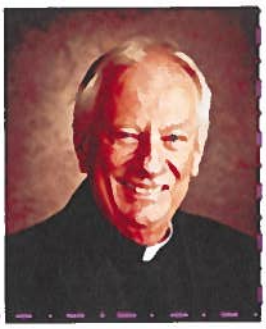
Thank you for your generosity!

Welcome Father Bob to our Tri parish Community!

The theme for our Tri-Parish Mission this week is

BEEN THERE, DONE THAT, NOW WHAT?

Don't forget to mark those calendars for November 9=11! Our parish mission is quickly ap Robert Gielow, CM will be presenting. We are looking forward to seeing you there!



JOY IN JANUARY will be held at the Kankakee Country Club on January 2, 2027. Reservation deadline is December 9, 2026. If you wish to attend, please contact your CCW President to RSVP

Reflection Siesta Time

Now comes word that the new president of Teikyo Marycrest University in Davenport, IA, is urging students and faculty on campus to take after–lunch naps. In his first directive, President Joseph D. Olander wrote: "Latin, Asian, and Mediterranean peoples have long known what contemporary medical researchers have discovered — naps are very good for us, spiritually, mentally, and physically. Therefore, I should like to encourage each of you, sometime between 1 PM and 2 PM every day, to take a 10– to 15–minute nap and refresh yourself by this simple wellness program."

Do you have your ticket yet for the Sacred Heart Cash Bash? A $50 ticket admits two adults in for a great time of games, food, auction items and raffles. Plan on attending on Sat., Nov. 21!

Parish News:

All Parishes—

- There will be not Adult Ed Classes until Dec. 2.

⇒ **Memorial -** If you are looking for a way to memorialize a loved one or give a gift to the parish, consider sponsoring the restoration of a chalice or ciborium. Many of the sacred vessels at all three of our parishes are in need of being re-plated. We can even have your loved one's name or your family's name engraved on the vessel. Contact the office if you are interested in sponsoring one of these vessels.

⇒ Consider joining the Tri Parish Prayer Group which meets eac Monday at 7 pm at St James church.

⇒ Tri-Parish Office Hours— Our office hours are Monday, Tuesday, Wednesday, and Friday 9am—12 pm.

St. Margaret Mary-

⇒ It's not too late to donate to our CCW's Bakeless Bake Sale. Help support our many missions in our community.

St. James-

Sacred Heart—

⇒ Tickets for the Sacred Heart Cash Bash on November 21 are now on sale. One $50 ticket admits two adults. You may purchase them after Mass on Sunday.

Gospel Shorts - Jesus Talks About Loads We Bear

The gospel lesson for today offers a good checklist for all of us who call ourselves Christians.
Our Lord is calling us to do some soul–searching about what it means to follow him in
obedience and call him "Lord."
Many of the loads we bear and carry in life are self–inflicted. They are failures and guilt,
sorrows and sadness over the way things turned over. We com to church with our best faces
hiding a brokenness we feel we don't share or reveal.
That is what the Pharisees and teachers of the law encouragec as "true religion." One of our
Lord's most scourging tongue–lashings in the Gospels was reserved for those who weren't in
church to hear it.
We have the one who came to lighten our burdens. He is Jesus the Christ, and when we
forget that the church is a place, a people who come together heal, then we hide. Jesus came
to heal — at least that is what he said and promised.

From the Pastor's Pen

Nov. 7-8, 2026

Saint of the week: St. Adeodatus I (Nov. 8) was the son of Stephen, a subdeacon. Adeodatus went on to become pope. He supported the clergy who were being repressed by the politics of the day, trying to work their vocations during rebellions in Ravenna and Naples in Italy. He worked among victims of leprosy and an earthquake in his diocese. He is said to have been the first to use *bullae* or lead seals for pontifical documents; hence the term *Papal Bull*. Many old Benedictine documents describe him as a Benedictine monk, but there is no outside evidence of it, and Deusdedit was known for his support of and dependance on the secular clergy.



Obscure saint of the week: St. Cybi of Caenarvon may have been the son of Saint Selevan and possibly the cousin of Saint David of Wales. He was an itinerant hermit, evangelist, monk and abbot. Cybi founded the monastery of *Caer Gybi* (Cybi's Fort) at Holyhead, Anglesey, Wales, located within the walls of an ancient Roman fort, and is still venerated there. Later he became a missionary bishop to the area around the monastery. Cybi was a friend of Saint Seiriol.



BETHLEHEM ART

NOV 14 &15TH



We will host representatives of the Catholic Christian Community from Jerusalem and Bethlehem in the Holy Land who will be displaying handcrafted olive wood religious figurines and articles. Due to the political conflict and the reduction of tourism, the Catholic Community has come to depend more on the sale of these articles abroad to survive and to keep their faith and Christian presence in the holy land , The woodcarvings are beautiful and reflect faith and love for the Lord.

Please consider purchasing a gift that will be remembered and cherished for yourself or someone dear to you. The handcrafted olive w religious figurines and articles will be available for purchase **after all the weekend Masses.**

The Sunday gospel in everyday English

"God's kingdom is like 10 young virgins who took oil lamps and went out to greet the bridegroom. Five were silly and five were smart. The silly virgins took lamps, but no extra oil. The smart virgins took jars of oil to feed their lamps. The bridegroom didn't show up when they expected him, and they all fell asleep.

"In the middle of the night someone yelled out, 'He's here! The bride-groom's here! Go out and greet him!'

"The 10 virgins got up and got their lamps ready. The silly virgins said to the smart ones, 'Our lamps are going out; lend us some of you oil.'

"They answered, 'There might not be enough to go around; go buy your own.'

"They did, but while they were out buying oil, the bridegroom arrived. When everyone who was there to greet him had gone into the wedding feast, the door was locked.

"Much later, the other virgins, the silly ones, showed up and knocked on the door, saying, 'Master, we're here. Let us in.'

"He answered, 'Do I know you? I don't think I know you.'

"So stay alert. You have no idea when he might arrive" *(from Matthew 25).*

Questions Catholics Ask

Why do Catholics put so much emphasis on Mary and the saints?

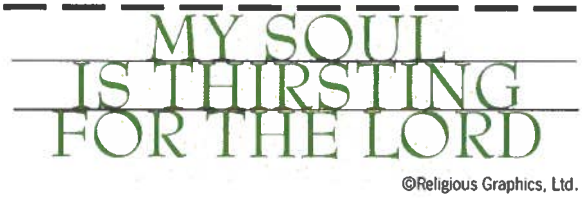
Since some Catholics in their spiritual practice have little truck with saints or Marian devotion, it's more accurate to say that Catholic tradition holds Mary and the saints in high esteem. To answer this inquiry thoughtfully requires the introduction of key terms. The first is *hyperdulia*: it means "more than service," and it's the special honor Roman Catholic tradition renders to Mary as the Virgin Mother of Jesus and therefore Mother of God *(theotokos* in Greek).

This title, by the way, is a sensitive spot in historical relations with the Orthodox tradition, which prefers to call Mary the Mother of *Christ* (*christotokos*)—a distinction dear to theologians. That God/Christ has a mother thanks to the incarnation of Jesus is, by any measure, a remarkable consideration. Once you ponder that, you begin to appreciate what it means for a woman to collaborate with God in the world's salvation, to carry divinity within her body, or to raise God's son as her own. You might want to treat such a woman with respect.

The special honor we show to Mary is not to be confused with the singular and highest honor due to God. To be specific: We worship and adore God alone (*latria,* Greek for worship). We honor Mary in a unique way (*hyperdulia*) as Mother of God and foremost saint (*sancta,* holy person). We show proper veneration (*dulia*) to all the saints, since by their lives they demonstrate the activity of God in the world. In the end, all of these forms of honor are directed toward God as manifest to us in various ways and degrees through the response of these holy ones.

For many Catholics, these ideas have translated throughout history into a desire to engage these signature personalities and benefit from their guidance and example. Devotions toward homegrown saints or particular facets of Mary's life sprang up spontaneously and fulfill a need to connect with our more accomplished fellow travelers among "the communion of saints," as we say. We are sisters and brothers in faith whether living on earth or in heaven, as our belief in eternal life declares. If you had a talented and well-connected relative who could mentor you in your given field, wouldn't you take advantage of that relationship? As we share a common vocation to be saints, having ready-made saints to lean on and get help from is a benefit many are glad to have.

Scriptures: Acts of the Apostles 20:32; 26:18;2 Corinthians 13:12; Ephesians 1:1-2; 5:27; 1 Thessalonians 3:13; 2 Thessalonians 1:10; 2 Timothy 1:9; 1 Peter 2:9; Revelation 18:20



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Catholic Smacks – Get Fed

WHAT IS ONE THING YOU CAN STILL DO FOR SOMEONE WHO HAS DIED?

There is one very important thing we can still do for them. We can pray for their souls.

When someone we love dies, there is often a feeling of helplessness. We can no longer pick up the phone to call them, stop by for a visit, or do the little things that once expressed our love. Death brings an end to all those opportunities.

But there is one very important thing we can still do for them. We can pray for their souls.

The beautiful teaching of the Catholic Church is that death does not sever the bonds of love that unite us in Christ. Through the Communion of Saints, our prayers can assist those who have died and are undergoing purification in Purgatory.

Scripture gives us a beautiful reminder of this responsibility. In 2 Maccabees 12:46, we read: "Therefore he made atonement for the dead, that they might be delivered from their sin."

Fr. Kauth, in the Good Catholic series *Purgatory: Cleansing Fire*, reminds us that Purgatory is not a second chance at salvation. Those undergoing purification are already assured of heaven. Yet, as the Catechism explains, they undergo a final purification so that they may enter fully into the joy of God's presence:

"All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven." (CCC 1030)

This is a remarkable gift. We may no longer be able to care for a deceased parent, grandparent, spouse, or friend in the ways we once did, but we can continue to offer something of eternal value on their behalf.

We can have a Mass offered for them, pray a Rosary, offer a sacrifice, or simply whisper their name in prayer during the day.

And our charity should not stop with those we knew personally. The Church encourages us to pray for *all* the Holy Souls in Purgatory, including those who may have no one left on earth to remember them.

Today's Takeaway

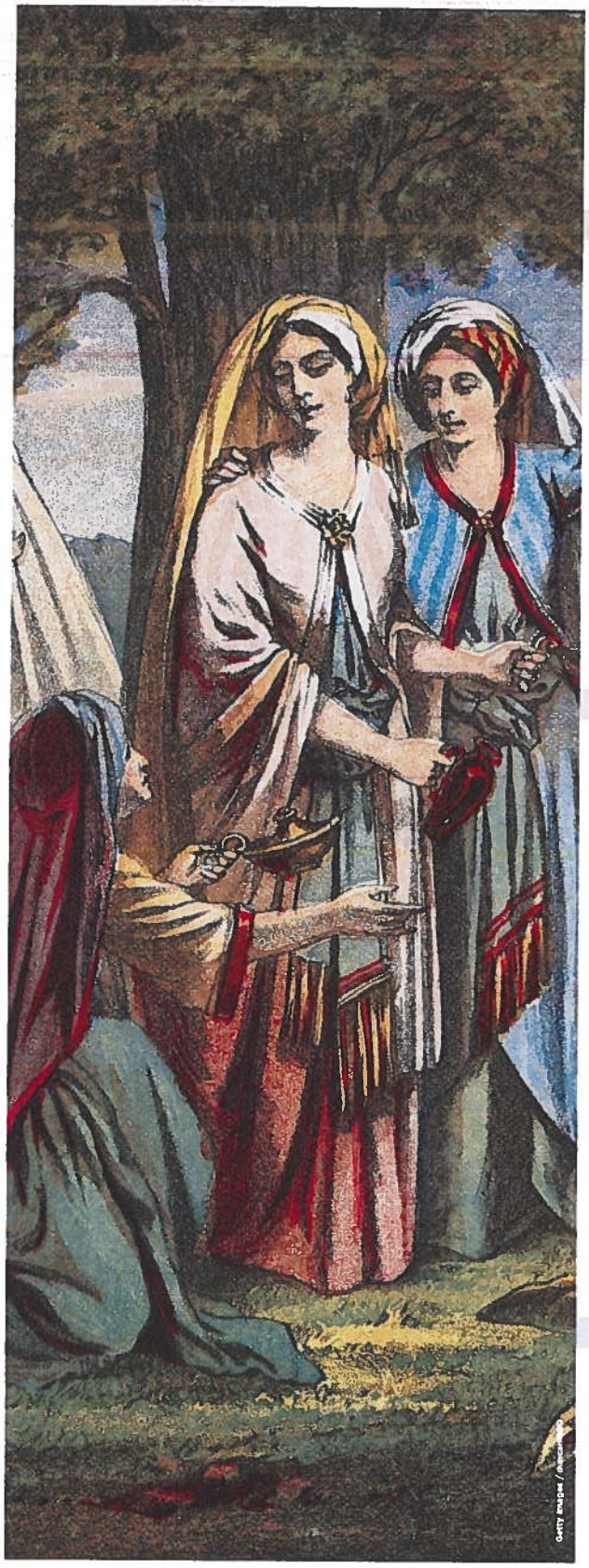
LOVE DOES NOT END AT THE GRAVE

Live It Out

PRAY FOR SOMEONE BY NAME

Think of someone who has died, perhaps someone you have not prayed for in years. Offer a decade of the Rosary for that person's soul today. Then pray for a soul in Purgatory who may have no one else remembering them.

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November 8, 2026

Thirty-second Sunday in Ordinary Time

Written by THE FAITHFUL DISCIPLE

Wis 6:12-16 | 1 Thes 4:13-18 | Mt 25: 1-13

GROW AS A DISCIPLE | PRAY, STUDY, ENGAGE, SERVE

Have you ever gotten up early to watch the sunrise? It certainly takes commitment! One has to go to bed early and set an alarm, then get up in the stillness of the early hours before stepping outside. Although catching a glimpse of the sun peeking over the horizon can be a magical moment, our first reading tells us that finding wisdom is far better. It says wisdom is "readily perceived by those who love her, and found by those who seek her." In other words, it takes commitment. Persistence. Active involvement. Just like getting up before the break of dawn to catch the sunrise. If we want our lives to be shaped by wisdom, we must actively seek her. And Scripture promises that "whoever watches for her at dawn shall not be disappointed, for he shall find her sitting by his gate."

GO EVANGELIZE

PRAYER, INVITATION, WITNESS, ACCOMPANIMENT

Our Gospel today offers a parable of individuals (wise virgins) who are ready to wake up at midnight to meet the Lord when he comes. But not everyone in the parable is so prepared. Upon discovering they would not have enough oil, the foolish virgins ask the wise ones to share theirs. The wise virgins say no, telling them to go and buy some for themselves. At first glance, one may wonder why the wise virgins wouldn't share theirs. Are they being selfish? But another important detail in the text gives us further perspective: we read that the bridegroom was "long delayed" in his return. What this suggests is that the foolish virgins had all the time in the world to go and buy the oil they needed. And yet they procrastinated doing the one thing necessary to be ready when the bridegroom arrived. Through the years, the Church has read this text as a reminder that we can't put off conversion, deluding ourselves into thinking that we still have time to get right with God. In reality, the time for repentance is *now.*

INVITATION

This week, consider making a commitment to fast from hitting the snooze button. Offer up this sacrifice for someone whose conversion to the Lord you are earnestly praying for. And may this simple act also help you to overcome, with the assistance of God's grace, any procrastination that may be subtly taking root in your heart so you will be ready to meet the Lord when he comes again.

SPIRITUALITY

GOSPEL ACCLAMATION
Matt 24:42a, 44

℣. Alleluia, alleluia.
Stay awake and be ready!
For you do not know on what day your Lord will come.
℣. Alleluia, alleluia.

Gospel Matt 25:1-13; L154A

Jesus told his disciples this parable:
"The kingdom of heaven will be like ten virgins
who took their lamps and went out to meet the bridegroom.
Five of them were foolish and five were wise.
The foolish ones, when taking their lamps,
brought no oil with them,
but the wise brought flasks of oil with their lamps.
Since the bridegroom was long delayed,
they all became drowsy and fell asleep.
At midnight, there was a cry,
'Behold, the bridegroom! Come out to meet him!'
Then all those virgins got up and trimmed their lamps.
The foolish ones said to the wise,
'Give us some of your oil,
for our lamps are going out.'
But the wise ones replied,
'No, for there may not be enough for us and you.
Go instead to the merchants and buy some for yourselves.'
While they went off to buy it,
the bridegroom came
and those who were ready went into the wedding feast with him.
Then the door was locked.
Afterwards the other virgins came and said,
'Lord, Lord, open the door for us!'
But he said in reply,
'Amen, I say to you, I do not know you.'
Therefore, stay awake,
for you know neither the day nor the hour."



Reflecting on the Gospel

It's good to be prepared. But there is something disturbing as today's parable plays out. The women who come prepared for the long vigil won't share their oil with their needy sisters. Instead, they send them off on a foolhardy mission at midnight to go buy their own. How can such seemingly selfish hoarding be laudable?

Many biblical commentators would explain that parables are meant to make only one point, and selfishness versus sharing is not the point of this one. It is a parable about the end time, which speaks about how each person needs to be accountable for his or her own good deeds or lack of them. Just as in the Sermon on the Mount, where Jesus says, "[Y]our light must shine before others, that they may see your good deeds and glorify your heavenly Father" (Matt 5:16), so in today's gospel, the oil that fuels the light is also to be understood as good deeds, and no one can share theirs with someone who has none.

Nonetheless, there is still a disturbing dynamic set up by the parable. It constructs a dichotomous world in which some are wise and some foolish, some are completely prepared and some not at all; some are welcomed into the feast and some are locked out. Matthew has a penchant for binary oppositions like this: weeds and wheat, sheep and goats, house built on rock and one built on sand, the wise and the foolish. But real life seems always to be somewhere in between: each of us a little bit foolish in our growth toward wisdom, all of us somewhat prepared, but never completely.

When placed in the context of the whole gospel, instead of inducing fear, the parable instead gives assurance that when we are responding all along to the lifelong courtship by the Bridegroom, we will be ready for the moment of consummation. We prepare for the critical moment of meeting the Beloved face-to-face with all our daily choices for living justly. Every time we resist hoarding oil for ourselves, not stockpiling so that others are left wanting, we allow Christ's light to fill us and spread to others.

It is as Isaac of Nineveh, a seventh-century Nestorian bishop, describes: "There is a love, like a small lamp, fed by oil, that goes out when the oil is ended; or like a rain-fed stream which goes dry when rain no longer feeds it. But there is a love, like a spring gushing from the earth, never to be exhausted" (*Early Fathers from the Philokalia*). Wise ones become one with the inexhaustible river of Christ's love; their oil is continuously replenished as it is consumed.

Being wise also means knowing that, as the first reading describes, it is not our efforts alone that make for the light: Wisdom herself, who is unfading resplendence, seeks us out. Moreover, a closed door is never the final act. Just as God's power burst through the stone door of the tomb, Holy Wisdom can daily open the door of our hearts, transforming our lack of oil into an inexhaustible river of light and love.

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